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sideration of the Church and the Catholic parties in different parts of Europe, and a third which has to do with the international revolutionary parties.

A republican Frenchman who is, besides, a free-thinker by philosophy and a Protestant by birth, is in a most ticklish position when he ventures to write about the Vatican and its relations with modern European political life. But Professor Seignobos passes through the ordeal with admirable courage. He does not even hesitate to declare that Leo XIII. is not one whit more liberal than Pius IX., but accepts all the doctrines laid down in the famous syllabus, basing his assertion on citations from the former's encyclicals. It is only in the field of practical politics that the present pontiff has departed from the line of conduct of his immediate predecessor. Instead of fighting the governments, he negotiates with them; instead of prolonging a conflict, he strives to stop it. But even here, in so far as his relations with the Italian government are concerned, Leo remains as obstinate as Pius.

The third and last portion of this work is occupied with the foreign relations of European nations since the opening of the present century. The chronological order is here observed. "The object kept in view is not," we are told, "to give an account of diplomatic and military operations . . . but to point out what were, during each period, the capital characteristics of the exterior policies of the principal governments and to explain the transformations of the relations between the states, and the distribution of territory and influence."

This division opens with an examination of Europe under the repressive system of Metternich. Then comes a chapter on the influence exerted by Russia and England during the period extending from 1830 to 1854, which is followed by another chapter on the preponderance of France and the wars for national unification, from 1854 to 1870, the whole concluding with a chapter on the political evolution of Europe during the century, which serves as a sort of *résumé* of the volume and of the whole complex subject.

THEODORE STANTON.

The Jesuit Relations and Allied Documents. Travels and explorations of the Jesuit Missionaries in New France, 1610-1791. The Original French, Latin, and Italian Texts, with English Translations and Notes. Edited by REUBEN GOLD THWAITES, Secretary of the State Historical Society of Wisconsin. Vol. IV. Acadia and Quebec, 1616-1629. (Cleveland: The Burrows Brothers. 1897. Pp. 272.)

IN this fourth volume is continued and terminated the narrative of Father Biard concerning the destruction of Saint-Sauveur and Port-Royal in 1613 and what became of the French colonists of those two settlements. Here we have the starting-point of the long series of conflicts relative to the delimitation of territories between the English and French

authorities, a question which may be said to embrace the whole history of Canada until 1760 or even 1763. The kings of France and England made grants of various tracts along the coast, each one trespassing on the pretensions of the other. Delimitation of territories means the privilege of trading with the Indians through a more or less large area of land, and this was of the utmost consequence. Neither of the two antagonists would give up what he considered the main object of a possession in the new world—so that the history of Acadia, Canada, Louisiana, New England, Pennsylvania, etc., was stamped beforehand during the days of 1604–1613, when the sovereigns of the two great nations affixed their seals to the parchments above alluded to.

Father Biard saw all this at a glance, but was not discouraged. He says: "For my part, I consider it a great advantage that we have learned more and more about the nature of these territories and lands, the character of the inhabitants, the means of helping them, the obstacles which are liable to arise against the progress of the work, and the help that must be given to oppose the enemy . . . So, in truth, it is not otherwise that God usually gives us prudence and better management of things, only through various experiences, and for the most part through our own faults, and those of others . . . It is a great result that the French have won the confidence and friendliness of the savages, through the great familiarity and frequent intercourse which they have had with them."

The second half of the volume is filled with letters and communications from Father Charles Lalemant, Jesuit, written at Quebec in 1625–26, when his order was introduced for the first time on the shores of the St. Lawrence. This clever man, a remarkable observer, comes well in the series after Biard; he had also visited Acadia in 1613 and his knowledge of the new missions amongst the Indians helped him greatly in describing the nature of the work required to civilize the country, apart from the conversion of the infidels. He shows the true position of affairs in regard to trade, agriculture, colonization and the learning of so many strange and difficult languages as were to be found in "these vast forests." He already understood that many years would elapse before the French could master the situation and hold their ground at such a distance from the mother country. He squarely advocated the policy of a substantial establishment, to make the natives believe in the ability of the Frenchmen to succeed independently of the scanty resources of charities received occasionally by an annual vessel from France. The population of Quebec—the whole of Canada at that time—was but forty-two souls, and they had "only eighteen or twenty acres cleared at the most." Champlain says that the mercantile companies "had not themselves cleared an arpent and a half of land in the twenty-two years during which they were, according to His Majesty's intention, to have peopled and cultivated the colony." Lalemant adds that the Algonquins "cleared two or three acres where they sow Indian corn, and they have been doing this for only a short time." He saw clearly that there was no future in such a system.

He is much interested in the prospect of a fruitful mission amongst the Hurons of Upper Canada, a sedentary nation much ahead of the wandering Algonquins of the neighborhood of Quebec. He sends there two subordinates with a view of first acquiring the language, in the hope that greater resources may soon be afforded the Jesuits by their friends in France and the fur company, to enable them to proceed with decisive results in the execution of their scheme. The vivid picture of the colony which he traces in poignant, though moderate, words, is much after the manner of Champlain, whose complaints in that respect are well known to all readers of his works.

The volume is equal in value to any of the three which have preceded it, and that is high praise.

BENJAMIN SULTE.

Virginia Cartography. A Bibliographical Description. By P. LEE PHILLIPS. [Smithsonian Miscellaneous Collections, Vol. XXXVII. Number 1039.] (Washington. 1896. Pp. 85.)

MR. PHILLIPS is one of the assistant librarians in the Library of Congress. His treatise gives evidence of careful and prolonged research and is a contribution to American history of distinct value. It is to be regretted that some of the descriptions, especially the one relating to Fry and Jefferson's important map, are not fuller, but the work, as it stands, is, nevertheless, interesting and commendable.

The first map of Virginia was drawn in 1585 by John With or White, a painter. In the third edition of Hariot's account of Virginia, published in the first part of De Bry's collection in 1590, the artist's name appears as With in the Latin, German and French versions, and as White in the English version only, all four versions having been published in the same year. He is described as having been "sent thither speciallye and for the same purpose by the said Sir Walter Raleigh, the year aboue-said 1585, and also the year 1588." In *The Principal Navigations*, by Hakluyt (editions of 1589 and 1598) John White appears among the members of the expedition of 1585, but not in the list of "the principall gentlemen of our companie" and he seems to have returned to England. The John White whom Raleigh appointed governor of Virginia, on the other hand, made five voyages to the colony, the last being in 1590. In Stith's *History of Virginia* (1747) the John With or White of De Bry is made identical with John White, the governor, but Camus in his *Mémoire sur la Collection des grandes et petits Voyages* (Paris, 1802), expresses a doubt as to their identity, and Bancroft treats them as separate persons. Kohl, in his *Descriptive Catalogue of those Maps, Charts and Surveys relating to America, which are mentioned in Volume Three of Hakluyt's Great Work*, declares they were the same person, and so do Henry Stevens in the *Bibliotheca Historica* (Boston, 1870), Justin Winsor in the *Narrative and Critical History*, and Dr. Eggleston in his paper in the *Century Magazine* for November, 1888. Nevertheless, Mr. Phillips is of